Church Life

VOLUME 3. SEPTEMBER, 1906. NUMBER 9.

"Owed" to Church Finances.

RICHARD B. TWISS.

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To those, our friends, now in arrears,
(As by our treas'rs books appears)
We're prompted here to say,
"Expenses never take a rest,"
(Unlike the folks with plenty blest)
"So please call 'round and pay."

While some have been away in quest
Of change, some tarried home to rest,
For "reasons," as they say;
But now, vacation being through,
Shall we not hear from all of you,
By coming 'round to pay?

In ways they have, and all their own,
The bills have large and larger grown,
While you have been away;
But could we have what's rightly due,
Its help would help to "pull us through."
"So please call 'round and pay."

The "Weekly Offerings" we find
Have been allowed to get behind,
And still, at this late day
Are left unpaid; on which account
They aggregate a large amount.
"So please call 'round and pay."

Pew rentals too—sums large and small,
Are owing; Could we have them all
'Twould be a happy day.
For then we'd cancel every bill
And have on hand a balance still.
"So please call 'round and pay."

Subscriptions too, long time have stood;
The which, if paid at this time would
Anxiety allay,
And put your treasurer at ease
A little while, at least: So please
Call 'round, or send, and pay.

But lack of space, as well as time,
Forbids our running on in rhyme,
Or any other way,
To urge what you already know,
That we're in need of what you owe;
"So please call ' round and pay."

But while your aid we thus invoke,
Please do not take it as "a joke,"
For earnestly we pray:
The cause is ours, and ours the work,
And this a time when none may shirk;
"So please call 'round and pay."

The Pastor's Message.

My Dear Friends:—

People who ought to know say that more of our members have been absent from Chicago this summer than ever before. Much of the work of our church has necessarily been suspended during this vacation period. But now again the hosts are gathering home; and soon we will be in the midst of another strenuous campaign, in the name and service of the cause so dear to us. Let us not waste two months in getting ready to begin, but begin just now.

The summer has brought sorrow to many in our church. Three of those whom we honored, three soldiers and faithful followers of Jesus Christ have been called to the better land. Memorial tributes to the noble and beautiful lives of Mrs. Marsh, Mrs. Austermell and Mr. Reeder have already appeared in the pages of "Church Life." Rare qualities of mind and heart distinguished each of them. It is a heavy bereavement not alone for the dear ones, bound to them by ties of kinship or intimate friendship, but to our church, which they dearly loved, for whose spiritual prosperity they ceased not to pray, and in whose behalf they wrought untiringly. May the heavenly Father raise up new helpers who shall emulate their example, and follow the pure pathway that they trod.

The open-air meetings have been carried forward in a fine spirit of devotion to the Master this summer. They have been greatly blessed of God, and souls have been saved. It is most encouraging that so many of the numbers of our church have the moral heroism to stand in the street and assist in singing the praises of God in that public fashion, in presence of the passing crowds. The indifferent, sneering, the cold-hearted, the evil-minded are all to be found amongst the "passers-by," but what limitless opportunities to do good are presented. A young man who was converted some weeks ago went home to be baptized and now returns, bringing his church letter, to unite with us. He told us on Monday evening of the joy of his return home, and of the glad and blessed welcome, given him by his mother, his little sister and others in the home circle. His words thrilled us as we listened. The open-air work is truly apostolic. It "goes out," it "goes after," it "seeks." That was Christ's way.

So, before I close, let me urge again that we all consider our vacation from church work entirely at an end. There are plans to make, work to organize, above all, souls to win. We must make this a good year for Jesus Christ. We must begin promptly, not yawning or dreaming, but doing, and doing right from the start, for the Lord's business requireth haste.

Let us go out after people this year, and make our power felt, the power of a great church divinely led. Souls are hungering for the message we may give them. Men and women all about us need our help. May we be ready, willing, eager, to do God's will, here and now, wherever that will leads, whatever it commands, however great the self-sacrifice it compels. Let us each one, in presence of the cross of Christ, dedicate this year to Him and to His service.

Your affectionate Pastor,

AUSTEN K. DE BLOIS.

St. John 17th Chapter.

The April night had well nigh waned, and day began to grow,
Yet still without the Gennath gate, where Cedron's waters flow,
The shadows mantled Olivet and dark Gethsemane,
When the dear Saviour turned aside to pray for you and me.

Before Him lay the passion hour beneath the olive trees,
And, still beyond, the green hills shame and horrors dread increase;
Yet, in that latest hour of earth, He sought but for His own,
Those whom He loved and who loved Him, before the Father's throne.

That from the evils of this world they all might guarded be,
And, one in love and one in Him, in innate unity,
They might be kept through the Great Name unto eternal life,
Though dwelling in a world of sin, with evil passions rife.

Not of this world, yet in its throngs, to work His holy will,
And, strengthened by the word of truth, to trust His promise still,
That they might see the glory given to Him in Heaven above,
And—wondrous thought—to share with Him in God the Father's love.

Since He whose word can never fail has told the power of prayer,
When, springing from a holy heart, its rich orisons bear
The certainty of answer, then, with what faith may we look
For answer to that midnight prayer beside the Cedron brook?

The Magna Charta of our faith, our Bible's holy place,
The ultimate of love sublime, the acme of God's grace,
Assurance of all ages' hope, beyond all treasure priced,
Thank God the Holy Spirit traced the prayer of Jesus Christ!

N. H.

Church Life

FIRST BAPTIST CHURCH
Chicago, Illinois

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Mrs. W. Morava — J. G. Marsh
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EDITORIAL.

The Work of a Church.

The Church of Christ stands for the highest welfare of humanity. The social settlement has no exclusive claim upon methods of work which meet the physical social and intellectual needs of men. A church located as the First Church is, must more and more use methods which meet the needs of the people in the immediate neighborhood of the church. But it must always remain true that the distinctive work of a church is for the souls of men. An ideal condition would be for every member to be working for the salvation of some individual. If this spirit should characterize our church work this year the number of conversions would be many times multiplied. The best resolution ever made is one that results in the endeavor to bring someone to Christ.

SPECIAL SERMONS.

Beginning on September 23 Dr. de Blois will preach a series of Sunday morning sermons on "The Larger Self." The special topics for the entire series are as follows:

Sept. 23—"The Deeper Thoughtfulness."
Sept. 30.—"The Broader Sympathy."
Oct. 7.—"The Higher Optimism."
Oct. 14.—"The Richer Experience."
Oct. 21.—"The Clearer Vision."

GOLDEN WEDDING.

An event of unusual interest occurred at the home of Mr. and Mrs. S. T. Allen, where they received their friends on the occasion of their Golden Wedding, Sept. first.

Many gifts of gold, and flowers, were received as tokens of respect and love from their many friends, as it is seldom that two lives are spared to each other for fifty years.

Their son Rev. Howard Allen came from his home in Wisconsin to be with them which added much to the pleasure of the occasion.

He was invited to preach at the Calvary Church Sept. 2nd where he met many of his former friends. Mr. and Mrs. Allen are earnest workers in all departments in our Church and we wish for them many years of their useful lives.

LADIES' BENEVOLENT SOCIETY.

MRS. W. MORAVA, DEP'T. EDITOR.

A few more weeks and the Ladies' Benevolent Society will be at work. All ladies are invited to be present at the opening meeting of the season, on Friday, October 5th, from 10 till four. Luncheon will be served. It is hoped that a large attendance will help to make this not only a happy reunion but also prophetic of an enthusiastic and prosperous year.

THE MISSION CIRCLE.

The Women's Mission Circle will hold its first meeting of the season on Friday, October the twelfth. The studies on Africa will be begun. A social will follow the program.

NOTES.

Subscribe for Church Life.

Gossip and you will be gossiped about.

Some place of service is waiting for you.

Don't fail to read the "owed" on the first page.

The worker never grumbles and the grumbler never works.

Dr. de Blois' family will not return for a few weeks longer.

We are glad to report that Deacon Parker is able to sit up.

Mrs. Blackman has been confined to her room for several days.

Mr. Kennan and his family are spending part of September in Michigan.

Mr. and Mrs. Walter Rittenhouse are the proud parents of a little daughter.

It is a great delight to see Mr. Wagner in his place again at the north door.

Miss Van Fleet is again hard at work after a vacation interrupted by illness.

Our treasurer and Mrs. Twiss spent two weeks at Belvidere, Ill., during August.

Mr. and Mrs. Leland spent two pleasant weeks on a trip through the Great Lakes.

Deacon and Mrs. McElroy spent three very pleasant weeks in north Michigan.

We are glad to see Deacon Sabin with us again and hope he will continue in health.

Mr. Pope went to his heavenly home Thursday morning at 8:30. Further notice will appear later.

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Mrs. Dorland of Rogers Park was recently called to her heavenly home after an illness of two months. She is a sister of Mrs. Dr. Gale. We extend our heartfelt sympathy.

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ADDITIONS.

By Baptism—

Miss Bessie M. Hamilton, 2808 Emerald Ave.
Miss Claude B. Christello, 5519 Green St.
Miss Hazel B. Wadie, 3256 Union Ave.
Sidney S. Crozier, 3615 Fifth Ave.

By Experience—

Charles M. Stevens, 326 E. 57th St.
Mrs. W. H. Platt, 2800 S. Park Ave.

DIMINUTIONS.

By Letter—

C. B. Lawton.
Mrs. C. B. Lawton.

The Work at Raymond.

The ladies held their first meeting this fall on September 6th. A good number were present and considerable work was turned out. The work committee is anxious to secure orders for quilts and general sewing. Address Mrs. Wadie, 3256 Union, in regard to this matter.

Miss Millie Pacins of Milwaukee has been visiting Mrs. Cook for a few days.

Miss Tillie Wolff and Miss Lillie Orth spent a few days in Milwaukee last week and had an enjoyable time.

Mr. Embree's mail box on the door is for questions and items for Church Life or Raymond Record.

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The following are the officers of the Junior Society.

Irene Gilmore, President.
Elma Kapel, Vice-President.
Ruth Edling, Sec.
Marie Roeder, Treasurer.

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The C. E. Social Committee under the leadership of Miss Orth is making preparations for a unique social to be held in the unfinished room of the chapel on Thursday, Oct. 4th. A foot of pennies (16c) will be the admission charged and all who do not come in country dress will be fined 10 cents. Remember the date.

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BY R. R. KENNAN.

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For there's no one there to fool,
And you're judgment dares be cool,
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"When you've settled down at night,
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When you've shut the world from out your little room:
When you've stopped your daily work
At the coming of the mirk,
Then you're face to face with truth amid the gloom.
For there's no one there to fool,
And you're judgment dares be cool,
While the thoughts you face are merciless and true;
You may hoax the world, my boy,
With the tactics you employ,
But you'll not succeed as well in fooling you.
In the daily grist of toil,
In the treadmill and the moil,
In vicissitudes of traffic, you are wont
To be tempted to cajole,
Coaxed to jeopardize your soul—
Life is battle; we must smile and bear the brunt.
But at night when all is still,
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You can fool some people, boy,
With the methods men employ,
But you'll never find it easy fooling you."

G. H. V.

RESTLESS HEART, DON'T WORRY SO.

Dear restless heart, be still! Don't fret and worry so;
God hath a thousand ways His love and help to show:
Just trust, and trust, and trust, until His will you know.

Dear restless heart, be still; for peace is God's own smile,
His love can every wrong and sorrow reconcile;
Just love, and love, and love, and calmly wait awhile.

Dear restless heart, be brave! Don't moan and sorrow so!
He hath a meaning kind in chilly winds that blow;
Just hope, and hope, and hope, until you braver grow.

Dear restless heart, repose upon His heart an hour;
His strength and life, His heart is bloom and flower;
Just rest, and rest, and rest, within His tender power.

Dear restless heart, be still! Don't fret and worry so;
God is the Silent One, forever calm and slow;
Just wait, and wait, and wait, and work with Him below.

Dear restless heart, be still! Don't struggle to be free;
God's life is in your life; from Him you may not flee;
Just pray, and pray, and pray, till you have faith to see.

—*Edith Willis Linn*.

JUST AS I AM.

More than a half century ago in the year 1836, a young girl, Miss Charlotte Elliott, was preparing for a grand ball to be given in her native town. Full of gay anticipations, she started out one day to her dressmaker, to have a fine dress fitted for the occasion. On her way she met her pastor, an earnest faithful man, and in the greetings which passed between them he learned her errand. He reasoned and expostulated and finally pleaded with her to stay away from the ball. Greatly vexed, she answered, "I wish you would mind your own business," and went on her wayward course.

In due time the ball came off; and this young girl was the gayest of the gay. She was flattered and caressed; but after dancing all night, laying the weary head on the pillow only with returning light, she was far from happy. In all the pleasures there had been a thorn, and now conscience made her wretched. Her pastor had always been a loving and cherished friend, and her rudeness to him rankled in her breast.

More than all the truth of his words came to her heart and would give her no rest. After three days of misery, during which life became almost insupportable, she went to the minister with her trouble, saying:—

"For three days I have been the most wretched girl in the world and now, oh, that I were a Christian. What must I do?"

We need not be told that the pastor freely forgave her for her rudeness to himself nor that he joyfully directed her to the true source of peace.

"Just give yourself, my child, to the Lamb of God just as you are."

This was a new gospel to her; she had never comprehended it before.

"What! Just as I am?" she asked, "do you know that I am one of the worst sinners in the world? How can God accept me just as I am?"

"That is exactly what you must believe," was the answer. "You come to Him just as you are."

The young girl felt overwhelmed as the simple truth took possession of her mind. She went to her room, knelt down, and offered God her heart, guilty and vile as it was, to be cleansed and made fit for His indwelling. As she knelt peace—full, overflowing—filled her soul. Inspired by the new and rapturous experience, she then and there wrote the hymn:

"Just as I am without one plea,
But that thy blood was shed for me
And that thou bid'st me come to thee,
O Lamb of God, I come, I come.

DYING WITHOUT GOD.

A youth at one of the large iron works of Sheffield was a short time ago accidentally thrown on a red hot armor plate.

When he was rolled off by fellow workmen, it was doubtful if he could live, as nearly all one side of him was burnt to the bone. His shopmates cried out "Send for the doctor," but the suffering youth said "Never mind sending for the doctor; is there any one here who can tell me how to get saved? *My soul has been neglected* and I'm *dying* without God. Who can help me?"

Although there were three hundred men around him, there was no one that could tell him the way of salvation.—After twenty minutes of untold agony he died as he had lived. The man who told me this incident and heard the cries of the dying youth was a wretched backslider and when asked how he felt about the matter he said, "I have heard the cries ever since, and wished I could have stooped down and pointed him to Jesus, but my life closed my lips."—A. P.

THE TRUSTWORTHINESS OF SCRIPTURE!

BY WAYLAND HOYT.

Amid the debate, turmoil, questioning of the time, have I any short, evident, conclusive reason for still clinging to the Book? I think any earnest, thoughtful person must in these days frequently find himself asking himself this question. I have such a reason for myself. I think it ought to be reason for other selves. Let me briefly try to set it forth.

My supreme and determining reason is—the Christ. He is Christianity, just as the sun is the day. He is the one excellent, the illustrious, crowning revelation of God. He is the way, the truth, the life.

I was sitting one summer afternoon on the veranda of the hotel in Tacoma, in the state of Washington. There was scarcely a trace of mist in all the sky. There was a wide prospect before me—a portion of the city of Tacoma, hills, plains, various verdure, the clear waters of the Tacoma Bay merging into the deep waters of the Puget Sound, and these reaching onward and outward into the Pacific Sea.

But there was one object in that prospect which perpetually drew my vision, much as I might seek to look other where, I could not help my eye distracting itself from all else and gazing fascinated on that one masterfulness. That dominated everything. That dwarfed the city, the plain, the hills, the verdure, the fair waters. It was Mount Rainier or Mount Tacoma, as it is variously called. It towered there against the blue of heaven, 14,444 feet. It was a perfect cone. And all its altitude was dazzling with the sheen of the eternal snows.

So rises in the world's vision, the Christ. He is a fact in history. He is no surmise, invention, mystic. As even Theodore Parker so well said, "It would take a Newton to forge a Newton; it would take a Jesus to fabricate a Jesus."

The sufficient and efficient reason for me for clinging to the Book is this Jesus Christ.

Think of this Christ and the scriptures of the Old Testament. This Christ declares the scriptures of the Old Testament or, at any event, that portion of them attributed to Moses, to be the word of God. "For Moses said, Honor thy father and thy mother; and he that speaketh evil of his father or mother, let him die the death; but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition."

"The word of God"—the translation is accurate. Unequivocally here this Christ declares that so much of the Old Testament scriptures as are commonly attributed to Moses are the word of God. So, too, this Christ declares that no one jot or tittle of law or prophets shall come to failure. So, also, referring to the Old Testament, this Christ declares "the scripture cannot be broken."

So, also, this Christ said, "All things must needs be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning me." And as everybody knows, law of Moses, and prophets, and psalms, include the whole Old Testament. How more emphatically could this Christ signify, enhance, glorify, declare the mighty and limitless value of the Old Testament scriptures? Whatever these Old Testament scriptures may be to the modern destructive critic, they certainly were to this Christ august, commanding, sacred.

Think, too, how this Christ was perpetually himself quoting and falling back on these Old Testament scriptures. Amid the stress of his temptation, this Christ vanquishes Satan by texts quoted from the Deuteronomy of those scriptures. To the Sadducees, quibbling about the seven times married woman and the resurrection, Jesus replied. "Ye do err not knowing the scriptures. Have ye not read that which was spoken unto you by God?" To the young man who came asking what good thing he should do to inherit eternal life, this Christ quoted the commandments, as written in Exodus, Deuteronomy, Leviticus. There is scarcely a book in the entire range of these Old Testament scriptures from which this Christ does not reverently quote. Among his last words upon his cross are quotations from these scriptures. Most manifestly these Old Testament scriptures are to this Christ standard and trustworthiness. I have but hinted here and there of the reverent way in which this Christ regarded and used this Old Testament. The subject is too great for any brief article. But in view of these limits and specimens, does not this sentence from Prof. George Adam Smith ring true?—"The Bible of the Jews in our Lord's time was practically our Old Testament; for us its supreme sanction is that which it derived from Christ himself; what was indispensable to the Redeemer must always be indispensable to the redeemed."

But think now of this Christ and the New Testament. Though not written during his earthly sojourn, the scriptures of the New Testament are, by anticipation, and in the clearest way, shielded and authenticated by the special promises of this Christ. Surely, this Christ had both the right and the ability to make such forecasting and authenticating promises. Of the Comforter, even the Holy Spirit, this Christ promises to his apostles, "He shall teach you all things, and bring to your remembrance all that I said unto you." "He shall guide you into all truth." And that this anticipatory promise of this Christ was a real and valid one the Day of Pentecost is at least beginning proof. The scriptures of the New Testament are trustworthy and are authoritative, because this Christ promised his apostles divine guidance into all the truth.—*Sel.*

A BRIGHT WORD ON A DARK SUBJECT.

BY PHILETUS H. MCDOWELL.

The dark subject is death. Who can say a bright word on death? Paul did. "The time of my departure is at hand." Thus he thought of death, a thought of cheer; and thus he spoke of death, a bright word truly. The Greek word translated departure means an unloosing, and hence departure. It is a metaphor drawn from loosing from moorings preparatory to setting sail. Some authorities think the metaphor is taken from the breaking up of an encampment and the starting on a march. Paul had used the word before in its verbal form—"I am in a strait betwixt two, having a desire to depart, and to be with Christ." "To depart" Lightfoot translates "to break up, depart," and then comments as follows: "The metaphor is drawn from breaking up an encampment. The camp-life of the Israelites in the wilderness was a ready and appropriate symbol of man's transitory life on earth; while the land of promise, with its settled abodes, the land flowing with milk and honey, typified the eternal inheritance of the redeemed." Whether death be thought of as a march by land, or as a voyage by sea, the brightness is there and the cheer.

The cable is slipped, weighed is the anchor, sail is unfurled and set, breeze is caught, the ship moves, clears the port, is outward bound, outward bound, and homeward the ship steadily points. Outward, outward, and onward, and homeward! Paul has in prospect a voyage, the grandest trip men ever took. Before him rolls no dark, turgid River Styx; there awaits him no old fearsome boatman Charon to ferry his soul to Hades; no purgatory with penances many causes him to start and quake. Alas, how many who hold to Christ go through life with the pagan notions of death clinging them round and dragging them down like the old man of the sea. From the bondage, which is fear of death, we are once and for all delivered by Christ. Let us live the life of Christ's freed and free men, strangers to the fear of death.

Last Fourth of July there sat on the veranda of a pastor's home a circle of friends. The center of the group was a doctor beloved of all. His fast failing health was the one concern of the gathered circle. One, moved with kindly interest, said: "Doctor, why don't you go to Excelsior Springs?" the genial physician startled all with his unexpected answer, "How would a trip to the New Jerusalem do?" The trip he has taken, and much sooner than friends expected. How striking, yet how beautiful, is this conception of death! But a trip to the new Jerusalem! He who has so learned death can say with John on Patmos, "Amen. Even so, come. Lord Jesus."

Tennyson reached the thought of Paul in his matchless poem on death, "Crossing the Bar." Death is departure, for ends the first stanza, "When I put out to sea." And ends the third, "And may there be no sadness of farewell when I embark." Reaches the thought of Paul, did I say? No, I believe not. Listen to the last stanza:

"For tho' from out our bourn of time and place
The flood may bear me far,
I hope to see my pilot face to face
When I have crossed the bar."

Paul's pilot was with him when he weighed anchor, and face to face with him the voyage entire. For will not the believer enter the port of heaven without change of pilots? And this I hold is better than to "hope to see my pilot face to face when I have crossed the bar."

Standing on this vantage point with Paul, it is good to look down on death. As concerns this life and this world, death is home-leaving; but as touching the life eternal and the world to come, death is home-going. Paul put the home-going first, and looked upon death as a going to. Or, in Paul's own words, "Death is gain." Death is big with dread and darkness because it is a giving up. Death is bright and joyous because it is a going to, is gain. And think what there is to go to—heaven, Father, God, Saviour, perfect likeness to Jesus, realization, satisfaction, the Holy City, life of joy free from pain and tears, loved ones who have gone before, and beauty and glory beyond our dreams!

Under the spell of this cheering word from Paul we linger for a longer look at death. Death is departure, but death is not defeat. Is not our habit to regard death as the enemy we must go down under at last? Christ's foot is on the neck of death. "Thanks be to God." And our foot is there, too, if we stand in Christ. Death is triumph, fruition, accomplishment. Our Master died exulting. "It is finished." The humblest believer may die shouting, victory, victory! Again, death is departure, but death is not dread. With his own countenance transformed with light and joy did Paul look death in the face. In the prospect of death Stephen's face took on the look of an angel. It is not dread to lift anchor and set sail. "I have a desire to depart." Finally, death is departure, but death is not death. Death in Christ, or with Christ, is not death. "It is not death to die." Change, transition, there is, but not cessation of being. Death is life, more life, larger life. When will come the call to weigh anchor and set sail? Till then we will believe in Jesus, live in Jesus, and live for Jesus.

BIDE YOUR TIME.

Who bides his time, he tastes the sweet
Of honey in the saltest tear;
And though he fares with slowest feet;
Joy runs to meet him, drawing near;
The birds are heralds of his cause,
And like a never-ending rhyme,
The roadsides bloom on his applause,
Who bides his time.

—*James Whitcomb Riley.*

THE ROYAL GUEST.

BY RENA HURD INGHAM.

Forgotten are the cakes upon the hearth,
Grave, careful Martha, this is unlike thee,
Weeping and wailing in the place of mirth,
A home bereft of hospitality.

Sweet Mary, why these tears, this drooping brow,
The one thing needful hast thou soon forgot?
Canst thou remember only Lazarus now,
Because he lies in death and cometh not?

O quiet Lazarus, how hard for thee,
To don the cast-off clods of clay,
Yet is the sister's joy not good to see
On this, thy startling resurrection day?

Divine, delayed, and sympathetic guest,
Thrice welcome with the keys of life and light,
Thou speakest peace to every troubled breast
And sittest in the banquet hall to-night.

EPITAPHS ON SOME FACES.

Many people are walking tombstones. Written on face and form is the visible epitaph of a grace or goodness that died and was buried in their lives. In the hard lines of a face one reads, "Here generosity departed years ago." Another countenance with its sensual heaviness tells so that all may see, "Purity came to an untimely death in me." A woman's face, in the look of pettishness or bad temper fixed there, announces, "All pleasantness departed this life when the first burden and discouragements began to come."

Indeed, it were possible, if one chose so to do, to go through a city street as old fashioned folks used to visit cemeteries, and spend our time reading epitaphs written on the tombstone faces we pass there. Life was meant for life. Men must fight against making spiritual graveyards of themselves. The old command, "Therefore choose life," we must apply not only to the heavenly life of a resurrection day, but so as to urge men away from death and burial of their souls in their bodies. We must be guided by it so that our lives may not become cemeteries of dead hope, dead gifts and dead graces. Rather in the words of the patriarchal benediction, may our lives become as a fruitful field which the Lord hath blessed.—*Sunday School Times.*

THE SAFE BRIDGE .

That staunch old Scotchman, Dr. Arnot, gives a good illustration on the total abstinence question. You will find the world full of men who will tell you that they "are not obliged to sign away their liberty in order to keep on the safe side." "They know when the have had enough; no danger of their becoming drunkards," and the like.

Dr. Arnot says: "True, you are not obliged; but here is a river we have to cross. It is broad and deep and rapid; whoever falls into it is sure to be drowned. Here is a narrow footbridge, a single timber extending across. He who is lithe of limb and steady of brain and nerve may skim over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock. Its passages are wide; its balustrade is high and firm. All may cross it in perfect safety—the aged and feeble, the young and gay, the tottering wee ones. There is no danger there. Now, my friend, you say, 'I am not obliged to go yonder. Let them go there who cannot walk this timber.' True, true, you are not obliged, but as for us, we know that if we cross that timber, though we may go safely, many others who will attempt to follow us will surely perish. And we feel better to go by the bridge!"

Walking a footbridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink. The surer the man is of his own safety, the less other people are assured of it. When a man is just about falling into the abyss he is sure he is the only sober man around. The total abstinence bridge is strong and safe, and there is room for the whole world to pass over.—*Safeguard.*

THE ENGINEER CRIED.

"Yes, indeed, we have some queer little incidents happen to us," said the engineer. "A queer thing happened to me about a year ago. You'd think it queer for a rough man like me to cry for ten minutes, and nobody hurt either, wouldn't you? Well, I did, and I almost cry every time I think of it.

"I was running along one afternoon pretty lively, when I approached a little village where the track cuts through the street. I slacked up a little, but was still making good speed, when suddenly about twenty rods ahead of me a little girl not more than three years old toddled on to the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over, and after reversing and applying the brake I shut my eyes. I did not want to see any more.

"As we slowed down my fireman stuck his head out the cab window to see what I had stopped for, when he laughed and shouted to me; 'Jim, look here!' I looked and there was a big Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny and kept laughing, but I cried like a woman. I just could not help it. I had a little girl of my own at home."—*Home Companion.*

CHICAGO BAPTIST NEWS.

A BAPTIST CHAUTAUQUA AND SUMMER BIBLE SCHOOL.

BY JOHN ROACH STRATON.

The editorial paragraph in *The Standard* of August 4 touched one of the central needs of our denomination. Only, instead of a union merely of Illinois and Wisconsin, as suggested, should we not strike out toward a much larger undertaking? I urged this very thing before our Chicago Baptist Ministers' Conference last spring, and I am glad to see the subject coming up insistently again. As I am so much interested in the idea perhaps space will be allowed for a frank and informal talk concerning it.

The conviction has grown upon me for years that one of the things most sorely needed by our Baptist people today is a really great summer assembly and Bible School. It has been my privilege to visit the leading summer gatherings of our country, and to note the splendid benefits accruing to the several denominations having them in charge. While the denominational idea is not made unduly prominent in any of these assemblies, still the atmosphere is necessarily affected by the leadership in control, and the benefits derived are great and far-reaching.

To cite a few instances: There is Northfield for the Congregationalists; Monteagle, Tenn., for the Southern Methodists; Winona Lake for the Presbyterians, and Chautauqua, N. Y., for the Northern Methodists. No one can possibly estimate the advantages which have flowed out to our Methodist brethren from the great "Mother Chautauqua." Even a casual observer at Winona Lake can bur be impressed by the prestige which that noble assembly gives to our Presbyterian brethren. In a few years they have added millions of dollars of property interests to their denomination by the building up of their Chautauqua and Bible School; while the increase of moral and spiritual influence which it has brought them cannot be measured.

It ought to be self evident that our denomination should have such an enterprise as this. We rejoice in the great success and usefulness which have come to these efforts of our brethren in the other denominations. but their success should encourage and stimulate us to a like effort on our own account. Multitudes of our young ministers attend these different assemblies each summer, and some of the things which they see and hear there are not at all in line with Baptist ideas and principles. For example, I heard a prominent lecturer at one of these Bible Schools last summer give an exposition of the book of Colossians in a series of lectures, in which he distressingly mangled the teaching concerning immersion; and in that same assembly I witnessed the sprinkling of a number of candidates for membership in the "federated church." There were scores of young Baptist ministers present, and I could not but feel insistently the need of some place where our cherished truths might be honored before those who go for the summer study.

Concerning the nature of the enterprise, would it not seem wise to work toward a large Chautauqua for the early part of the vacation months, to be followed by a summer Bible School of a truly representative character? The difficulty has been in the past that such undertakings have been begun either through wrong motives or on too small a scale. There was an effort some years ago to establish a Baptist Chautauqua near "Mother Chautauqua," N. Y. But whatever were the motives inspiring that movement, it looked to the unbiased observer like unfriendly competition; and the effort to compete under such circumstances, with an old, established assembly nearby, was foredoomed to failure. In addition to this, there have been numbers of small Baptist Chautauquas undertaken from time to time, but none of these has ever developed to notable success. They have always been largely local in their influences and short of life.

Now what we need is a really great assembly and summer Bible School. The enterprise should have ample financial backing from the beginning, and it should be on a scale commensurate with the dignity, prestige and power of our great denomination. It should not be exploited as an exclusive Baptist undertaking. As do the other prominent assemblies and summer schools of our country, it should appeal to all. Yet its life should be moulded by Baptist leaders, and it should afford a friendly forum for the splendid genius of our talented men and women.

It is a well known fact that our denomination furnishes much of the best talent secured by the other Chautauquas and Bible Schools. Let this undertaking begin next summer as an intersectional gathering, which would bring together the leaders of our denomination in the north and south for fellowship and study. What an array of genius it could draw upon! Merely to suggest a few: There are (not mentioning our Canadian brethren) Russell, Conwell, MacArthur, Henson, the Dixons, Woelfkin, Chivers, Anderson, Burdette, Mabie, Morehouse, Strong, deBlois, Myers, Eaton, Mathews, Burton and Soares, from the north; and Mullins, Sampey, Dargan, Eager, Newman, Noah K. Davis, Willingham, Frost, Gray Landrum, Broughton, Truett, Hawthorne, Stevens, Gambrell and Carroll, from the south! I dare say there is scarcely another denomination which can boast such an array of talent. A program made up from among these, and other available men and women, would draw from all over our country such a group of students as would insure the

success of the undertaking from the beginning. And there is no reason why we should not secure later such men as Clifford, Meyers, and even MacLaren, perhaps, from across the sea.

Such a gathering would afford a splendid place, too, for the meetings of our General Baptist Convention, a suitable meeting place for which has proved somewhat difficult to secure up to the present time.

"Very well," you say, "but where could such a gathering be permanently located?" Well, there are a number of desirable locations. I venture to suggest one of these as an available site, though I am not "interested" in "lots" or other ventures! Let it be, then, we will say, Lake Geneva, Wis.! It is at the heart of the American continent. It is available from all directions. It is as cool as the New England coast, and as beautiful as a poet's dream! I once heard Russell Conwell's great lecture on "Acres of Diamonds," but when a summer breeze kisses the limpid waters of Geneva Lake it laughs into square miles of diamonds! I have seen the sun rise across the lake when the glow of pink upon its bosom was as soft as the blush on a woman's cheek! I have seen it again when in its placid noonday stillness it was as many colored and tender as the heart of an opal or a sea shell lined with mother of pearl. I have seen it in still another mood, when the whitecaps were cresting up and it was awe-inspiring in its majesty! Its namesake in Switzerland may rival it, but it is the rivalry of the violet and the rose. The beauty of that lovely spot would attract hundreds. Put some views of its shady walks, its moon-lit waters, and its white-winged boats into a Chautauqua folder, and add to them a mere mention of its thirty miles of pebbly shore line, surrounded by wooded hills, and without one foot of marsh, the presence of the Yerkes Observatory there, the clear, limpid waters for bathing and boating—and the fishing! Do that and the attendance is pretty nearly guaranteed regardless of what sort of program there is.

I must not presume further with ideas. But this dream has been so pleasant that I do venture, in closing, to suggest that such an undertaking is entirely practicable at the present time. There are thousands of people who seek desirable places for recreation and rest each summer. There are hundreds of our ministers and young people who would enthusiastically welcome this movement; and at Lake Geneva there is already a summer population which alone would insure the success of the enterprise. It is recognized now by those living there that the one thing needed to make Geneva the ideal mid-continent summer resort is a great Chautauqua assembly, with its musical, artistic and literary treats. We may reasonably expect from them, therefore, active and enthusiastic co-operation. May not a conference, then, be called for a discussion of ways and means? and may not a stock company be formed soon to push the enterprise through to success?

[There is plainly evident a demand for summer assemblies; there is evident also a desire for something better, of greater scope, something more impressive and inspiring than anything Baptists now have And here comes the enthusiastic suggestion of Dr. John R. Straton. There is no earthly reason why we cannot organize, support and hopefully and successfully conduct a great summer assembly. We have the men who make assemblies go; we have the people who make them profitable; we have the places; we have the enthusiasm. We have the opportunity! Let us all consider the matter carefully and thoroughly; let us act speedily and decisively.—*Ed Standard.*

CHILDREN'S DAY.

JOHN M. MOORE.

Children's Day, 1906, was a red letter day in many of the Sunday Schools of the Chicago Baptist Association. And it all came about through a little planning on the part of a few people who were interested in the Sunday Schools and in the City Mission Society as well. For years the American Baptist Publication Society has been presenting its work to the Sunday Schools on this day and taking offerings. It became apparent however, that far too little was being made of the opportunity which Children's Day afforded when it was found that that society was able to report only about $250 last year from the schools of the Chicago Association.

A committee of the City Mission Society who looked into this thing a little recommended a plan of co-operation between the local missionary interests and the Publication Society similar to one that had been successfully employed in the Pittsburg Association for the last twelve years. It was arranged that the Publication Society should furnish programs and envelopes or boxes for offerings while the local missionary committee should push the campaign. After deducting necessary expenses the proceeds were to be divided as follows:

One-third to go to the Publication Society; two-thirds of that given by schools in Cook County to go to the City Mission Board; and of that given by schools outside of Cook County, to the committee on Associational Missions for their work in assisting weak churches and Sunday Schools in the Association outside of Cook County.

The Committee of Arrangements, consisting of Pastors John M. Moore and Wm. H. Fuller, and Brethren E. S. Osgood, L. G. Benedict, L. A. Trowbridge and John Nuveen, suggested:

1. That Sunday, June 10, be observed, as

far as possible, as Children's Day.

2. That each school arrange its program to suit its own needs, but providing for the presentation of the missionary work of the two organizations above named, the committee furnishing the Publication Society's program for all desiring it.

3. That each school begin, on the first Sunday in May, to emphasize Children's Day and to gather offerings for it.

They also asked the privilege of sending a representative of the committee on the first Sunday in May to present the work in each school proposing to cooperate.

Later Mr. John H. Chapman and Mr. S. C. Jennings were added to the committee. A meeting of superintendents and other Sunday School workers was held on the evening of April 5th, at which some fifty persons were present. The committee's suggestions were unanimously approved and the movement was launched with much enthusiasm. A silk flag was promised to the school securing the largest per capita offering. The mark set was one thousand dollars or about four times the amount reported last year. Garfield Park won the banner with an offering averaging better than twenty cents per member. This was heroic when we remember that on the preceding Lord's day the Garfield Park church was dedicated and an amount of money was raised which indicated large and sacrificial giving on the part of church and Sunday School alike. A meeting will be held about the middle of September at which the flag will be formally presented to the school that so well deserves it. This meeting will be held in the new building of the Garfield Park Church and all the schools in the Association will be asked to send representatives.

Fifty-two schools participated, raising the handsome sum of $1,094.82. Many were unable to co-operate on account of having made other arrangements prior to the launching of this movement. They will be in line next year and with the increase of offerings that is sure to come we ought to raise not less than $2,000.

The following is the treasurer's report of schools participating with amount of offering:

Hebron	$ 4.50
Roseland	7.35
Grand Crossing	6.30
Austin 1st.	100.00
Centennial	56.25
Clyde	5.30
Maywood	10 00
Evanston	50.55
Logan Square Norwegian	20.00
Calvary	14.75
Maplewood	10.00
Lake View	12.00
Pilgrim Temple (morning school)	9.62
Pilgrim Temple (afternoon school)	8.33
Emanuel Bohemian	3.60
Normal Park	18.10
Bethel	10.95
Garfield Park	41.50
Second	70.85
Chicago Heights	3.00
South Chicago	13.62
Trinity	8.64
Western Ave.	13.30
La Grange	40 00
Austin Avenue	5.00
Memorial	20.40
Irving Park	6.50
North Shore	27.28
Woodstock	4.85
Windsor Park	15.00
Morgan Park	17.30
Elgin Immanuel	10.65
Washington Park	2.00
Belden Ave.	12.00
Elgin 1st.	28.37
Lexington Ave.	27.23
Grace	5 00
Ogden Park	5.20
Bethany	1.80
Millard Ave.	13.46
Humboldt Park	18.35
West Pullman	8.00
Galilee	3.28
Covenant	31.71
Dundee	10.00
Harvey	11.37
Wheaton	5.42
Parkside	5.65
Tabernacle	28.40
Waukegan 1st.	42.40
Waukegan, Judson Chapel	3.51
1st Englewood (reported)	186.00
	$1,094.82

DON'T FORGET.

The Record desires to call the attention of its readers to the fact that every Baptist in Chicago who keeps abreast with the work of the denomination, and this means more than what is being done in any single city or state, will take our great denominational paper, *The Standard*, which gives each week an accurate and comprehensive review of the status of denominational work throughout the world, in addition to special news from the Northwest.

The Standard is an essential medium of information to the denomination and becomes necessary to every intelligent reader of *The Record*.

The Standard began with August a new serial story, "The Doctor," by Ralph Connor, a captivating story which everybody will want to read. Send your name to *The Standard*, 324 Dearborn street, Chicago, for sample copies, then subscribe. Or if you send $1.00 now you will get the paper for six months and will have the back chapters of "The Doctor" sent you so you will not miss any of the story. Subscribe now.

CURRENT CHICAGO CHURCH NEWS.

Covenant.—Rev. H. G. Beeman, of Waterloo, Iowa, who supplied at this church for two Sundays, has been called to its pastorate, and will become a new Chicago pastor.

Belden Ave.—Dr. John A. Earle, the new pastor, preached to large congregations on August 5th, beginning his pastorate under most favorable auspices.

Lexington Ave.—While conducting the services at the funeral of Mrs. F. J. Gurney, July 23rd, Pastor Boynton was suddenly taken with a severe pain in the region of the heart. His physician pronounced the trouble to be neuralgia, and, with other remedies, prescribed rest. Two members of the church presented him with $100, and he spent the month of August with his family at Point Sable, Mich., recuperating for another year's work. The church has been gratuitously supplied by Prof. Smith, of the University, and Revs. Webb and Lyman, of the B. Y. P. U. A. The church reports a present membership of 605.

Tabernacle.—Rev. L. B. Warren of Beaumont, Texas, supplied the church on August 19th and 26th.

Millard Ave.—Dr. Powell baptized two on August 5th, and gave the hand of fellowship to five new members. He preached at Winona, Minn., August 12th and 19th, and his church was supplied by Rev. S. J. Winegar. The pastor preaches his second anniversary sermon on September 2nd.

Austin.—During the pastor's vacation in August the supplies were: Rev. Wm. P. Osgood, of Des Moines, Iowa, Dr. Lapp and Rev. Mr. Allen, of Canton, Ohio. A large congregation of former parishioners greeted Dr. Lapp, on August 12th.

La Salle Ave.—Dr. Buck and family spent July at Belleview Summer resort, Mich. Prof. Harvey D. Orr, of the Bush Temple Conservatory of Music, has been secured to conduct the chorus choir during the coming year.

Windsor Park.—Pastor Musselman spent his vacation in Kentucky, supplying his old charge there.

Fourth Church.—Pastor Bryce's resignation, presented on July 12th, was accepted by the church on July 30th, at the same time resolutions were passed recognizing his faithful and efficient services. He took no vacation, closing his work on August 26th, and beginning, September 2nd, at South Bend. Dr. Heagle supplied on September 2nd.

Pilgrim Temple.—Dr. Thoms and family spent August at their cottage on Washington Island. Drs. Perren and Wyant supplied two Sundays each.

Western Ave.—Pastor McGee, with others, has been active in the union tent meeting campaign, and will take his vacation during September. Rev. A. R. E. Wyant will be the supply for the 9th and 16th.

Logan Square.—Pastor Finwall writes: "With this number we begin the third year of the Logan Square Baptist Record. We could hardly do without our Record now. The editor is thankful to subscribers, readers, advertisers, and printers for two years of pleasant and appreciative co-operation, and for the degree of presperity which the Record now enjoys."

Humboldt Park.—Pastor MacLeod took his vacation during August. Rev. C. H. Holden, the former pastor, and Rev. Mr. McCabe each supplied two Sundays.

Englewood.—During his vacation Dr. Ford supplied two Sundays in Brooklyn, and two Sundays, at Ruggles Street, Boston. The Sunday School Field Day was a great success.

Hyde Park.—Dr. Jackson, with his family, spent his vacation at his summer cottage at Spring Lake, Mich., supplying his former charge at Grand Rapids part of the time. The Association will meet here September 28th and 29th.

Chicago Ave. (Moody's Church).—This is an undenominational church with considerable Baptist conviction. Dr. Torrey, the last pastor, was a strong believer in immersion. They have recently called Dr. A. C. Dixon, of the Ruggles Street Church, Boston, and he has resigned to begin his pastorate in Chicago, October 1st. Dr. Dixon will be a strong addition to Baptist forces here, and his position as pastor of an undenominational church will enable him to exert a strong influence in behalf of interdenominational comity and Christian unity. At the same time, we believe that Baptist doctrine will make progress under the ministry of Dr. Dixon.

In this connection, it may be of interest to know that Mr. William Hay, a student at the Moody Bible Institute, and pastor of the undenominational church at Ross, Ind., desires to be ordained as a Baptist minister. He and several members of his church were baptized by Dr. Wyant some time ago, and he now desires to be ordained as a Baptist. A council will be called some time next month. Brother Hay has been a member of the Presbyterian Church.

CITY MISSION NOTES.

BY R. E. MANNING.

Polish Mission.—From the beginning of our work among the Poles, the way has been beset with difficulties, which have seemed to increase instead of diminish until quite recently. In his last report, Brother Bendzulla manifests a more hopeful spirit. He says: "On Sunday the 22nd of this month, we had baptism at the First German Church. A large meeting was present. Three were baptized, and it is expected that more will follow. The members gained by Jakimovicz we had to give up. We had to build a new foundation, which was very hard, as those members were a hindrance." We believe our friends will all rejoice with us on account of this indication of prosperity.

Third German.—When the location was chosen, Brother Meier said it was not the place for a German Baptist Church, but Pastor Pfeiffer thought otherwise, and his opinion prevailed with his people. Brother Umbach, after a brief pastorate came to the conclusion that Brother Meier was right, and left for New York city. Now, Brother Lohr after a few months of strenuous effort, is gradually coming to the same conclusion. In his last report, he says, "The vicinity is filling up with Jews. During the past month, fourteen Jewish families moved into our immediate neighborhood'.' It begins to look as though Brother Meier was wise in his judgment in this matter, as he has generally been, with reference to the German work in this city. I am told that the remark was made at a recent German conference, if Brother Meier had been a bishop, the Baptist cause among the Germans would be in a much more prosperous condition in the city of Chicago. We believe he will be able to accomplish much in the new position he has been called to occupy.

Gross Park German Mission.—Brother Wernick writes: "Our young people are taking active part in the work in an encouraging way. Our membership is increasing gradually. We now have 52 members. We are holding open air meetings Sunday evenings, that are well attended. Religious literature is distributed quite freely, and is gladly accepted." They wish to organize a church, but accept the advice of their friends to wait a little longer.

Fifth Ave. German.—Brother Homan writes that they will not ask for aid again in the support of their pastor, and that the amount due him for the months of August and September, can be retained by the Society as an offering from their church. Whether this action is the result of church prosperity, or a willingness on the part of the present pastor to have his salary reduced that amount rather than present an application for further aid, is a question that the writer is unable to decide, and will await future developmentts before even making the attempt.

Center Ave. Norwegian Mission.—Brother Ottoson writes that "God saves souls when they come in our midst. We now have good hope about two persons for baptism. Our active members are very interested. We are looking for nothing but progress. We have received four tables as a gift, and friends are now giving books for our reading and writing room."

Trinity.—Brother Foreman writes that "Prayer meetings are very good, and two candidates are now awaiting baptism, with good prospects that several others will soon follow."

Chinese Mission.—During July there were 18 preaching services, with an approximate average attendance of 38, and 5 prayer meetings, with an average attendance of 26. There are 12 teachers and 25 scholars in the Sunday School, with an average attendance of 28.

First Bohemian.—Extensive improvements are being made on the building. The estimated cost is about $6,500. They asked the City Mission Society to give them a deed of the property, and donate $1,100 of indebtedness, and wait six years before asking farther payment on the remaining indebtedness of $2,000, and the request was granted. They asked for $400 from the Home Mission Society, which was also granted. The work is progressing rapidly and the people are very happy in anticipation of greater prosperity when completed.

North Shore.—The walls of the new building are completed, and it is probable that before these lines are presented to the readers of the *Baptist Record,* the roof will be on, and the work of the internal finishing begun. It is expected that it will be ready for dedication early in October.

Logan Square.—Miss Minnie K. Nelson has returned to our church from her vacation. She is hard at work, especially in her house to house visitation and with the emigrants at the railway stations. Our young people gave her a beautiful gold ring upon her return.

We have the best prayer meetings we ever had during the summer season. The attendance has been as high as 70 and as low as 35.

My Norwegian vacation school closed August 17th with an attendance of 20 scholars. There was a good attendance at the "graduating" exercises, and everybody seemed pleased with the results.

My deacons offered me a 4-weeks' vacation during the early part of August, but I preferred

to stay with my church during the summer months. Quite a number of the people are scattered for the summer, and the attendance at Sunday services is somewhat smaller than in June and earlier; while the amusement places are crowded with people all summer long. One day in July I was thinking how I might effect the Norwegian people who do not come to my or perhaps to any other church, and the thought came to me: "Every Sunday afternoon there are two to four thousand people (about one half of whom are Norwegians) at the Park Concert at Humboldt Park. Suppose I can get permission to have my choir sing to these people at the close of the band concert, every Sunday afternoon? I acted upon this thought and went to the superintendent of the West Park System. He thought it would do no harm and perhaps please a great many people. With the understanding that I occupy with my choir the first balcony of the old central pavilion immediately at the close of the band concerts, and holding me responsible for the conduct of the song service not to last over one half hour. I was given permission until the last Sunday in August. It seems that this has been a providential opportunity for God's glory. From 2,000 to 3,000 people have stood reverently, many with bare heads to listen to my remarks on the coming of a revival of the religion of Jesus Christ, and the Gospel songs. The police seemed to enjoy the services and have aided me much—and here Christians, Jews and infidels have all perhaps unconsciously been under the spell of Jesus. Several persons have each Sunday evening found their way to my church, as a result. Of other results I do not know much, but I am confident that Christ has been glorified and much good has been done. Yours in Christ's service.—*C. W. Finwall.*

AN INDOMITABLE CITY.

San Francisco's Reconstruction.

It is more than four months since the disaster occurred which wiped out the greater part of the metropolis of the Pacific coast. These four months have revealed the fact beyond all question that San Francisco is imperishable, as far as the purpose of its people and the vitality of its commerce are concerned. The scepticism which prevails east regarding the ability of the city to rebuild would be amusing were it not so unjust and so misleading. Gen. Greely estimated the population in July at nearly four hundred thousand; and a steady stream is pouring in constantly. Multitudes of young men are coming to the city, either as representatives of eastern firms or to seek their own fortunes. They include some of the best and most capable youth in the country, and will prove a powerful adjunct in building the new city, both materially and religiously.

It is a source of wonder to the newcomer that in so short a time the ruined city has resumed its normal life. The schools opened late in July, with an enrollment only slightly less than that of last year. Theatres and other places of amusement run full blast with heavy patronage. The great business houses are established with complete stocks, chiefly along Van Ness avenue and Fillmore street, which run parallel seven blocks apart in the residence section just west of the burned district. This region is for the present the center of the city's activity, and the streets are crowded from early morning to a late hour at night with the main stream of traffic and travel.

It is a cause for gratitude that the First Baptist Church was able to secure a temporary home in the very heart of this teeming section. The terriffic trade winds which prevail during the summer made the use of our tent impracticable for the present, and the dust and desolation surrounding the old site made it a most unattractive place for public worship and active effort. In this extremity the trustees were able to rent the building owned and occupied by the Swedenborgian society, at 1620 O'Farrell street, just east of Fillmore. It is a commodious house of worship, with an auditorium seating five or six hundred, and Sunday School and office rooms attached. The location is unexcelled, and the street car service makes the place accessible from every part of the city. It should be recorded here to the honor of the brethren who own the building, that, hardpressed though they were financially after the disaster, they refused an offer of five hundred dollars monthly rental from a theatrical enterprise, and accepted instead $75 from their Baptist brethren in Christ.

Baptist rehabilitation proceeds slowly, for several reasons. In the case of the First Church, and some other San Francisco fields, it is yet impossible to determine along what lines to proceed. It may be some months before the First Church will have its duty clearly defined as to location and form of construction for its new building. A building fund has been started, and it is hoped that by the time the church is ready to move it will have resources sufficient to enable it to make a creditable beginning. All funds needed must come from outside, for in the present weakened condition of its finances the church is absolutely helpless in the matter of undertaking a building enterprise. It is making a brave effort to meet its current expenses and develop a strong spiritual body which can use the desired new equipment for the glory of God and the extension of the Master's kingdom.

The Baptist Relief Committee meets weekly to consider the problems of reconstruction. We are confronted at this early stage with the information the total fund in sight is less than fifty thousand dollars, instead of the two hundred thousand needed and asked for. If this

shortage means that the rehabilitation of our ruined house of worship must be scaled to one fourth of the estimate, the outlook for substantial advance is very gloomy. It cannot quite be understood out here, why our Baptist churches throughout the country hesitate to invest in this magnificent home mission field at this critical juncture, when the giant corporations and a host of lesser interests are pouring money into the commercial life of the city. The United Railroads Co., controlled in New York, is spending millions in sweeping improvements in the traction service. The Southern Pacific has enormous undertakings on its hands. The Gould lines are pushing to the Golden Gate as fast as possible. The papers this morning announce the formation of a company to rebuild the Palace Hotel as the finest in the country at a cost of $6,500,000. The sons of this world are for their own generation wiser than the children of the light. The Baptists of San Francisco need a fund of not less than three hundred thousand dollars during the next three years to lay deep and broad foundations for a Baptist ministration to the city, evangelistic, sympathetic, comprehensive and spiritual, which will insure, by God's blessing, that to the other characteristics of this beautiful and ambitious and dauntless city, there may be added the quality of righteousness which exalteth a nation.

GEO. E. BURLINGAME.
First Baptist Church.

Chicago Baptist Young People.

CHICAGO ASSOCIATION, B. Y. P. U

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356 Jackson Blvd. Phone Polk 1011.

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Tel. Central 2827. Room 625, 205 LaSalle St.

Ernest C. Robinson ..... Vice President
Tel. Normal 989. 549 W. 60th Place.

Rupert G. Stronach ..... Secretary
Tel. Central 765. Room 10, 126 Dearborn St.

John Ruthven ..... Treasurer
Tel. Yards 563. 3958 Michigan Avenue.

DISTRICT PRESIDENTS.

North Division ..... Harvey R. Baker
128 E. Foster Avenue.

West Division ..... H. W. Ralph
1146 Wilcox Avenue.

South Division ..... Harry Hillman
1318 E. 70th Street.

Englewood Division ..... Russell D. Miller
2431 Fairfax Ave., Morgan Park, Ill.

Executive Board meetings are held the third Thusday of each month.

Feb. 10, 1907—B. Y. P. U. Day with exchange of leaders throughout the city.

Feb. 11, 1907—Mid-winter Conference, Y. M. C. A. auditorium.

June 29—Annual Business meeting and excursion to Michigan City.

Report of secretary at the annual business meeting enroute to Michigan City, June 23, 1906.

The year of the Chicago Association B. Y. P. U. has been a very successful and prosperous one in the work of our Baptist Young People. There has been a unanimity of spirit which has been a source of gratitude and pleasure to every interested person.

The work of this board is not confined to rallies or conferences and educational work carried on directly by the board but the general results are obtained by working through the four districts through the district presidents, who help constitute this executive board. There have been held in all, six meetings this year and the attendance at these meetings has been very gratifying and typical of the general interest in the work. Of a possible attendance of nine members there has been an average attendance of over seven or 83 1-3 per cent.

One of the most encouraging results of the year is the increased interest shown by the Englewood and South Side Districts. The work has been very faithfully carried on there and there is a decided renewal of interest.

All of the districts have worked along a prepared schedule, holding a goodly number of rallies, conferences and work committee meetings. The observance of B. Y. P. U. Day, Feb. 12th, is worthy of special mention when 3,100 young Baptists were in attendance at the devotional meetings throughout the city. This B. Y. P. U. Day created enthusiasm which culminated in the mid-week conference on the following Monday, February when 600 young people gathered and listened to a stirring address by Rev. John Balcom Shaw. This meeting was preceded by a supper at which special attention was given to creating interest in the Springfield State Convention.

The Executive Committee have taken an active part in securing special rates to the Springfield and Omaha Conventions, and under the direction of our president as transportation leader, have secured some very low rates and other concessions favorable to our young people who expect to attend these conventions. The neat and attractive program regarding Omaha; which has been liberally circulated around the boat is a sample of this work.

Another feature of the work which deserves special mention is the work of Mr. F. W. Van Keuren who has edited the B. Y. P. U. Dept. in our Baptist Record. He has performed faithful service and we trust that the new district officers will see that he is liberally supplied with district notes.

The work of the year has been brought to a climax in the arrangements for our annual business meeting to-day and this delightful excursion to Michigan City and return, and in closing our year's work, we as a committee

unite in the wish for many prosperous years for the Young People of Chicago and the prayer that "God will Bless us and cause His face to shine upon us."

Respectfully submitted,

June 23rd R. G. STRONACH, Sec'y.

WEST SIDE DISTRICT.

OFFICERS.

President—H. W. Ralph, 1146 Wilcox Ave.
Vice-President—F. L. Potter, 415 N. 52nd Ave.
Secretary—Miss A. Knott, 216 So. 2nd Ave., Maywood.
Treasurer—F. C. Pamperien, 432 8th Ave., La Grange.

SUPERINTENDENTS.

Meetings and Arrangements—F. W. Van Keuren, 356 Jackson Blvd.
Devotional Work—Dr. James Grove, 412 So. Oakley Blvd.
Hospital Work—Miss Marion Allison, 51 Campbell Park.
Membership Work—Miss Jennie Dorr, Berwyn.
Fox River Division—Wm. Teal, Elgin, Ill.
District Editor—Healey C. Dean, 234 Honore St.

BOARD MEETINGS. 1906-1907.

July 31—Weaton, Ill. Church.
Aug. 28,—Austin Ave. Church.
Sept. 25,—Oak Park Church.
Oct. 30,—Elgin 1st Church.
Nov. 27,—Trinity Church.
Jan. 29,—Grace Church.
Feb. 26,—Western Ave. Church.
March 26,—Fourth Church.
April 30,—Berwyn Church.
May 28,—Millard Ave. Church.

OTHER MEETINGS OF DISTRICT.

Sept. 13,—Educational Convention at Fourth Church, Cor. Ashland Blvd. and Monroe St.

Thanksgiving Sunrise Prayer and Praise Service at Second Church, Morgan & Monroe Sts. Nov. 29th, 6:45 a. m.

1,000 young Baptists will attend. You are going to attend this early meeting, so am I. Dr. Straton and the entire Second Church welcome you. Breakfast will be served by the Young People.

Feb. 9th—Mid-Winter Conference at the Centennial Church, corner Lincoln St. and Jackson Blvd. Full announcement of this meeting later.

Feb. 11th—City Association Rally at Y. M. C. A. Building.

June 7.—Annual Business Meeting at Messiah Church.

The West Side Board consisted of the officers and superintendents of the District, Pastors of the several churches in the District, President of the City Association and the following representatives elected from the local unions:

J. A. Avis, T. E. Coyne, Paul Dobson, Frank Lucas, Frank Pierce, Irving Walter, Frank W. Van Keuren, Albert Stapp, T. A. Morris, D. J. Innes, Albert Miller, M. V. Morton, R. C. Dewey, J. C. Peebles, Chas. W. Van Keuren, Harry Varnell, Geo. H. Norton, John Read, Arthur Maybee, Ira W. Preston, Henry H. Brady, Alfred Holt, Geo. Redman, Wm. Teal, Nelson Johnson, Walter Campbell, A. E. Lundin, John Bierina, Stephen G. Wood, Miss Hazel Kelly, Miss Florence Moody, Miss Mabel Woods, Miss Josephine Brabrook, Miss Ira Tucker, Miss Elizabeth Eaton, Mrs. J. L. Mower, Miss Ina McClaren, Miss Reneva Little, Miss Alberta Hammon, Miss Ella Norton, Miss J. E. Frizzell, Miss Florence McArthur, Mrs. H. W. Ralph, Miss Elizabeth Groat, Miss Edna Crosby.

Sunday Sept. 9,—Work Committee, Clyde.

Sunday, Sept. 16,—Work Committee, Western Ave.

The first District Board meeting was held at the Wheaton Church, July 31. Supper was served by the young people. After refreshments were served the regular meeting was opened by the President, Mr. Ralph. A well rendered Piano Solo was appreciated by all. Words of welcome were given by Rev. Mr. Wood of the Wheaton Church. All came away with a feeling of appreciation for the kindness shown by the Wheaton Young People.

The August Board meeting was held at the Austin Ave. Church on the 28th. The following pastors were present: Rev. J. W. Moore, Rev. Harnly of the Austin 1st, Rev. I. T. Geistweit and Rev. Hicks.

The Devotional Service preceding the business meeting was led by Dr. Grove. A solo by Miss Geistweit was much appreciated. We were glad to have a visit from Mr. and Mrs. Stronach of the Rogers Park Church. Mr. Stronach is our City Secretary. We wish to thank the Austin Ave. young people for the good supper furnished.

Don't forget the next Board meeting at Oak Park Sept. 25th.

ENGLEWOOD DISTRICT.

President—Russel D. Miller, 2431 Fairfax Ave., Morgan Park, Ill.

The following is a schedule of the meetings which will be held in the Englewood District B. Y. P. U. during the season of 1906-1907.

September 16,—Executive Committee Meeting.
October 5,—Social Conference.
October 19,—Inspiration Service.
November 11,—Executive Committee Meeting.
November 29,—Thanksgiving Sunrise Service.
January 8,—Devotional Conference.
January 20,—Executive Committee Meeting.
February 8,—Mid-Winter Conference.
February 11,—Chicago Association Rally.
March 8,—Missionary Conference.
March 17,—Executive Committee Meeting.
April 12,—Union Rally.
May 19,—Executive Committee Meeting.
June 14,—Annual Meeting and Election of Officers.

It will be noticed that all of the Executive Committee Meetings will be held on Sunday,

the plan being to meet at the various churches, and after transacting the business in hand, to remain to the B. Y. P. U. meeting. By this means the societies of the District will become better acquainted, and may also be able to get some new ideas. Thus far the plan has worked admirably.

"ECHO RALLY."

Of the Englewood District B. Y. P. U. at the Auburn Park church Friday evening, August 17th. Three hundred and fifty present—no, that is the number we were hoping to get out. We won't say just how many there were, for we would not want to make those who were frightened by the rain feel badly. Suffice it to say that they missed a good meeting. The Chicago Baptist Men's Chorus gave some music which was highly appreciated, and made many friends for themselves. Theirs is a cause worthy of support.

Of course, the feature of the evening was the "echoes" from Omaha. Miss Mabel Smith of the Covenant church gave a very interesting report regarding the Social attractions of the convention. Her remarks left no doubt in our minds that the delegates enjoyed themselves. Mr. H. B. Osgood, of the Englewood church, who is National Treasurer, gave a short but fine address on "Power" the key-word of the convention, emphasizing particularly these three thoughts:—"Its source, the point of contact, and the results." Miss Mary McDonald, of Morgan Park, told us about the Missionary feature of the meetings. Miss McDonald herself is a "volunteer" and naturally was right at home with her subject. Miss Allison, of the Second church followed with a very interesting report of the Devotional side of the convention, and the earnestness with which she spoke gave us a glimpse of the inspiration derived from these meetings. Miss Laura Mark, of the Englewood church concluded the program with a report of Dr. Williamson's address on "Power." The reports were all fine, and gave one the impression not only that there is a very great amount of good to be derived from these big meetings, but that our delegates attend them with some other purpose in mind than having a "good time"—that they go to get a larger and broader glimpse of the Master's work and thus better fit themselves for service for Christ.

The next open meeting of the District will be an "Inspiration Service" to be held at the Swedish Baptist Church, corner of Emerald Avenue and 59th street, on October 19th. Keep the date in mind and urge your friends to go. Of course you will come yourself? We have a speaker who lives "Near to the heart of God," and we know that he can impart some inspiration to you.

Look for a full announcement of the Thanksgiving Sunrise Service in the October Record.

SOUTH SIDE DISTRICT.

Our Convention Echo Rally was a grand success. Though the evening was hot and rather uncomfortable for being indoors there was a good attendance. Mr. E. T. Clissold led the Song Service, Rev. J. W. Neyman of Parkside Church led the Devotional Service. A quartet from the Chicago Baptist Men's Chorus rendered the selection "Thou of Light." Rev. Geo. T. Webb, our Field Secretary gave a splendid account of the Omaha convention which made as all wish we could have been there. Rev. H. C. Lyman, our Business Manager, closed the Rally with a Consecration Service. The Young People of Bethel served refreshments and after a social gathering all went home feeling well repaid for our efforts to keep cool. We were greatly pleased to welcome several members from the Chicago Heights Union and hope they will find it possible to attend more of our gatherings.

The summer is almost over and we are now facing the fall and winter work. Now that vacations are over let us all put on more steam and work to make the year 1906-1907 the best South Side has ever seen. We have accomplished a great deal the past year, there is yet a great deal more to do. Let each one endeavor to live nearer the Master we serve and do more toward upholding and spreading the Gospel and winning souls for Jesus.

Don't forget the Missionary Conference and Rally, Sept. 20th at the Memorial Church. Ask your local president about it.

PROGRAM FOR 1906-1907.

August 23:—Convention Echo Rally.
Sept. 20:—Missionary Conference Rally.
November 29:—Thanksgiving Sunrise Prayer meeting.
January 10:—Evangelistic Rally—Northern Division.
January 24:—Evangelistic Rally—Southern Division.
Feb. 11:—City Rally.
March 16:—Social Conference.
April:—Union Rally.
June 13:—Annual Meeting.

HARRY HILLMAN, President
South Side District.

NORTH SIDE DISTRICT.

OFFICERS.

Pres., Harvey R. Baker, ...128 E. Foster Ave.
Vice-Pres., Rupert G. Stronach ....Rogers Park.
Sec'y., Miss Minnie Guhl ..... Ravenswood.
Ass't. Sec'y., Miss Safbom ..... Ravenswood.
Treas., Mr. A. L. Bishop .... 264 Garfield Ave.
Sup't. Junior Work, ...Miss Minnie Nelson, Humboldt Park.
Ass't. Sup't. Jun. Work Mrs. Rupert G. Stronach Rogers Park.

CHAIRMEN OF COMMITTEES.

Missionary Com. .....Mr. W. H. Grinnell 2733 N. 45th Avenue.
Educational Com. ..... W. J. Vollmer 684 Beerling Street.
Christian Citizenship Com. .... A. B. Beckwith 605 School Street.
Press Com. ..... Miss Mildred Cook 432 Oakdale.
Reception & Social Com. .. Miss Minnie Nelson Logan Square.

Finance Com. ..... Mr. A. L. Bishop
264 Garfield Avenue.

RALLIES AND CONFERENCES.

Sept. 16—National B. Y. P. U. Day: Organization of Christian Culture Classes.
Sept. 18—Echo Rally. Pilgrim Temple Church.
Nov. 29—Sunrise Thanksgiving Service, Belden Ave. Church.
Jan. 8.—Educational Conference.
Feb. 5—B. Y. P. U. Outlook (Conference).
Feb. 10—B. Y. P. U. Day—Exchange of leaders throughout the district.
Feb. 11—General City Conference at Y. M. C. A. Auditorium.
March 12—Missionary Meeting.
June 7—Annual Rally and Business meeting.
June 29—Annual business meeting of the Chicago Association and boat excursion to Michigan City.

WHICH IS THE FLOWER OF GOD?

The flowers got into a debate one morning as to which of them was the flower of God; and the rose said, "I am the flower of God, for I am the fairest and the most perfect in beauty and variety of form and delicacy of fragrance of all the flowers." And the crocus said, "No, you are not the flower of God. Why, I was blooming long before you bloomed. I am the primitive flower; I am the first one." And the lily of the valley said, modestly, "I am small but I am white; perhaps I am the flower of God." And the trailing arbutus said, "Before any of you came forth, I was blooming under the leaves and under the snow. Am I not the flower of God?" But all the flowers cried out, "No, you are no flower at all; you are a come-outer." And then God's wind, blowing over the garden, brought this message to them: "Little flowers, do you not know that every flower that answers God's sweet spring call, and comes out of the cold, dark earth, and lifts its head above the sod, and blooms forth, catching the sunlight and flinging it back to others in sweet and blessed fragrance —do you not know they are all God's flowers?" —Lyman Abbott.

It is not always wise to tell one's visions. They are not given for that purpose. If you have had holy experiences in God's presence, your natural impulse is to "keep them close." But they will make their mark on your character and life, and men will take knowledge that you have been in the secret place of the Most High without any need to be told.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit of it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

Other Christians and ministers who *seem* very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such *failure* and *rebuke* from the Lord as to make you *sorely penitent.*

No life is a failure which is lived for God, and all lives are failures which are lived for any other end.—F. W. Faber.

AFTER THE VACATION

is over you will need to renew your supply of fine stationery. Loafing time is letter writing time. A friend said to me the other day, "I receive from five to ten letters a day when I am at the lake from friends who are summering elsewhere." Remember that your own Book store has added a Stationery Department which will supply your needs to your complete satisfaction. You can write for samples and prices if you cannot find time to come in and look over our stock. We have the correct shades and shapes

We have missed some of our regular patrons who have been out of the city during the summer months. We shall be glad to see their faces again at 177.

The vacation time has been the busiest we have ever had, the amount of business transacted being by far the largest in the history of the house. We appreciate the hearty co-operation extended to us by the membership of our churches. With their continued support we shall have without any question the greatest fall and holiday trade yet recorded. The manager welcomes suggestions and is always pleased to give personal attention to all necessary matters.

Hoping that your outing has been a pleasant one, I am yours to serve. CHARLES M. ROE.

Manager Chicago House American Baptist Publication Society, 177 Wabash Avenue. Phone Central 1901.

If You Owned a Book Store, Where Would You Buy Your Books? You are a part owner in the

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Chicago Branch American Baptist Publication Society

CHAS. M. ROE, Mgr. 177 WABASH AVE.

HE HAD A WAY.

In *McClure's Magazine* Lincoln Steffens tells of an interview with Mark Fagan, mayor of Jersey City. Mayor Fagan had just spoken against railroad influence in politics. Continuing he said:

"I have hated men, almost, some of these corporation men, but I don't any more. I used to hate men that said things about me that weren't true, that weren't just. But I've got over that now."

"How did you get over it?"

"I have a way," he said, evidently meaning not to tell it.

"You must have been tempted often in the four years you have been in office. Have you ever been offered a bribe?"

"Only once, but that was by a man sent by some one else. He didn't know what he was doing, and I didn't blame him so much as I did those who sent him."

"But the subtler temptations, how did you resist them?"

"I have a way," he said again.

This time I pressed him for it; he evaded the point, and I urged that, if he knew a way and a good way to resist political temptations, others should know of it.

He was most uncomfortable. It's a good way," he said, looking down. Then looking up he almost whispered: "I pray. When I take an oath of office, I speak slowly. I say each word, thinking how it is an oath, and afterward I pray for strength to keep it."

"A silent prayer?"

"Yes."

"And that helps? Against the daily temptations, too?"

"Yes, but I—every morning when I go up the steps of city hall, I ask that I may be given strength to recognize temptations when they come to me and—to resist them. And at night I go over my every act and I give thanks if I have done no injury to any man."

CIGARETTE SMOKING.

MRS. L. A. SHERMAN.

A careful chemist recently made an analysis of an ordinary cigarette. This is the result: "The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proved to be the most ordinary quality of paper, *whitened with arsenic*. The two poisons combined were present in sufficient quantities to create in the smoker a habit of *using opium* without his being aware of it, and a craving which can only be satisfied by an incessant use of cigarettes."

The above facts open our eyes to the reasons that many give, even little boys, when exhorted against cigarette smoking. When told it will kill them, they say, "I can't stop it now." It is the opium that is in them whose *grip when once* fastened, is like that of *a serpent's coil*, tighter and tighter until the victim is destroyed. Arsenic is a sure poison. A dose of two or three grains will destroy life in adults in a few hours or days. The habit once formed, it is almost impossible to give up its use, so good authorities tell us. Everything should be done that can be, to prevent the habit of cigarette smoking.

Fathers, here is a warning for you. If your children are kept from this evil there are several points to guard. See that they do not *inherit* the appetite from you; that *your example* is not *their excuse* for using it, and that their associations are not with boys who smoke. The instruction and prohibition of the schools and legislature are very important, but the home is the place to effectively meet this evil. Tobacco-using preachers, and professors of religion, will do more to ruin boys through this evil, than all that can be done against it. It is a pity that this is true, but we must and will lift up our voice against this filthy and evil habit.

This fall the Bay View Reading Club enters upon its fourteenth year, with over 1,200 local clubs, more than 20,000 members, and a well earned reputation for superior work. The Bay View Reading Courses are very popular wherever taken, and as fast as literary clubs have become acquainted with them they have been quite generally adopted as offering better plans and helps than home prepared work. It is probable many clubs would be gotten up this fall to take this work if people only knew more about it. Mr. J. M. Hall, Boston Boulevard, Detroit, Mich., is the person to address for a circular.

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Consultation and Registration. Candidates for admission may consult the director from 9 a. m. to 12 m. and from 2 to 5 p. m. Registration of Night Students evenings from October 1 to 5.

THE VOICE OF THE FEDERATED CHURCH.

It is a principal of our government that the church and state should be separate, and this is right. But this does not necessarily mean and should not mean, that the wishes of the membership of these great organizations should not be expressed on moral questions, and not only expressed, but respected.

Governor Hanly of Indiana, we believe, stated it correctly, when he said: "I do not believe the church ought to go into party politics when it is a question of tariff and monetary standards,—things pertaining to purely party principles, but when it is a question touching the morals of the individual and of society and of the nation, then no voice has such a right to speak, and such a right to be heard speaking as the voice of the church of Jesus Christ. Where must this voice speak to be effective? The answer to this question must be, "At the ballot box."

At the Primary Election held on August 4th the voice of the church in this state spoke with no uncertain sound. We are glad to be able to report that the results are abundantly gratifying. The League has demonstrated that not only in the State of Ohio, but also in the State of Illinois it can "do things."

Perhaps the most remarkable victory won by the League in that campaign was the defeat of the Hon. John B. Castle of Sandwich, Ill., who was Chairman of the Judiciary Committee in the last session of the Legislature, and who introduced the amendment that killed the bill. He considered himself so immune from attacks of the League and so confident of his re-election, that he is said to have boasted that he "carried his district in his vest pocket." But when the federated churches of his county had stirred the people on the issue and had rallied the church vote to the polls on August 4th, it was found when the battle was over and the ballots counted, that Mr. Castle had been defeated by the Anti-Saloon League in his own county by about 600 majority, winning only six delegates to the convention out of fifteen. In the convention which met about ten days later at Dixon, his defeat was even more absolute than at the polls.

In this district it was demonstrated that the Christian people could not only protect the man who had voted right, but at the same time defeat the man who had voted wrong.

In the Thirty-third District Mr. Lawrence Magill voted against the measure and came out for the senate, and was defeated by the work of the League and the Christian people, Mr. Landee, his opponent getting thirty-nine delegates to Magill's 26.

In Winnebago County where the issue was clearly drawn, the church people elected their delegates more than two to one over the whiskey man.

In the Thirty-third ward in the 13th District of Chicago Mr. Benton F. Kleeman, twice representative was defeated for re-nomination by Cornelius J. Ton who made the Local Option Bill one of the distinct issues in his campaign, and who never darkened the door of a saloon, nevertheless he won out by securing from his district twenty seven out of twenty nine delegates to the convention. This too in a district which is almost as saloon ridden as any in the city.

These victories are the ones where the Anti-Saloon League made their strongest fights in the northern part of the state. Throughout the central, and especially the Southern portion of the state, there was a perfect land-slide in favor of temperance Legislation, the sending of such men to the legislature as will support the Local Option Bill.

It is true that we suffered defeat in two or three places. The preachers of Knox County and the temperance people put up a vigorous campaign and made an excellent showing which we are certain will tell in the future, if not in the present.

There are some districts where our bill did not get a single vote in the last session of the legislature, in which the prospects are that we will have the entire delegation favorable to us in the coming session. These facts furnish inspiration for still greater united effort upon the part of Christian people, and will enable us to ask of the next General Assembly the enactment of such laws as will permit the people to govern themselves on the liquor traffic.

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We do not want the issue to become a strictly party issue. It is not the voice of the Republican party; it is not the voice of the Democratic party; but it is the voice of the moral conscience of the State of Illinois,—the voice of the federated church asking for moral legislation touching the citizenship of this great commonwealth.

While the victories at the Primaries have been most gratifying, there are still a large number of districts where we have little hope of getting support, but where there is a most excellent chance to elect an Independent or Prohibition representative.

Let all our friends remember that the Anti-Saloon League stands not for party, but for men; we are interdenominational and omnipartisan. JAMES K. SHIELDS, Superintendent.

Life is another thing when once a great love has entered it. Who has not known how love turned pain to pleasure and made sacrifices sweet? Love never talks of crosses and of losses. It calls its losses gains and its crosses crowns. "For my sake" makes even death a delight. When we so love the Lord with all the heart, then to follow him fully is our own choice. There comes an end to all mere theoretical consecration, in which we recognize solemnly the claims of God and pass on our own way. There comes an end also, to all testing of ourselves by suppositions of future claims. But another work begins—the constant cultivation of the conscience to see those claims. It is a little thing for love to respond to an uttered wish. It studies and anticipates the pleasure of the Beloved. The loving heart escapes a thousand difficulties which others meet, and a truly devoted life is not often puzzled by details of duty. Such perplexities are often the simple results of a discordant will seeking at once to please itself and avoid displeasing God. The soul that so loves walks in holy law, but moves in perfect freedom. When the Lord has enlarged the heart, then it "runs" in the way of his commandments.—Sarah F. Smiley.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. . . . We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word and not hearers only."—*Theodore Roosevelt.*

Let God be your guide in the building of the vessel in which you expect to cross the ocean of life, and enter entirely without wreck. Use no timber that will not bear storm. Never sleep while you skirt the reef.—Joseph Cook.

Your Church Can be Cleaned During the Summer at Small Cost

In announcing our intention of offering to churches between June 15th and Sept. 1st, (our dull season) 40 per cent. discount from our regular charges for renovating and cleaning by our *compressed air and vacuum system*, we wish to have it understood, particularly by those who are not familiar with the process, that it is the only sure way to remove all the dust and grime which accumulates so rapidly in Chicago.

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NEW PROGRAM FOR THE SEASON 1906-7.

The officers of the University Lecture Association have just issued their Sixth Annual Announcement which contains attractive programs of courses of lectures to be given by prominent men in different sections of Chicago. Each course, unless specifically designated to the contrary, consists of six lectures and will occupy as many weeks in its delivery. During the coming

PROF. HERBERT LOCKWOOD WILLETT.

year special emphasis is being placed upon courses in Biblical History and Literature, one series of six lectures being offered in this department in each of the three principal sections of the city by Professor Herbert Lockwood Willett.

NORTH SIDE CENTER.

The North Side will continue its work on consecutive Monday evenings in the Lincoln Park Congregational Church, 707 Fullerton Boulevard. Its first course consists of six lectures on "Recent Researches in Bible Lands" by Professor Herbert Lockwood Willett.

October 1st.—The Bible and the Monuments.
October 8th.—Beginnings of Work in Assyria and Babylonia.
October 15th.—Resurrection of Assyria and Babylonia.
October 22nd.—Palestine.
October 29th.—Egypt.
November 5th.—The penetration of Arabia.

Following Professor Willett, November 12th—December 17th, Dr. Wallace W. Atwood delivers a series of six illustrated lectures on "Physiography of the United States." The program for the post-holiday season will consist of a series of six lectures on the "Contemporary Poetic Drama" by William Norman Guthrie, January 7th to February 11th, and a series of six lectures on "Japan; Her People, History and Institutions" by Dr. Toyokichi Iyenaga, February 18th to March 25th. Three of the lectures of this course will be illustrated with hand-colored stereoptican views.

SOUTH SIDE CENTER.

The work of the South Side is conducted on Tuesday evenings in Abraham Lincoln Center, Oakwood Boulevard and Langley Avenue. It will open October 2nd with the first of a series of six lectures on the "Master Writers of the Bible" by Professor Herbert L. Willett. The topics taken up during the series are:

October 2nd.—Isaiah, the Prophet-Statesman.
October 9th.—Jeremiah, the Prophet-Martyr.
October 16th.—The Author of Job, Poet and Philosopher.
October 23rd.—Luke, the Beloved Physician.
October 30th.—Paul, the Defender of the Faith.
November 6th.—The Author of Hebrews, the first Christian Apologist.

Professor Willett will be followed November 13th-December-18th by series of lectures on "American Literature" by Professor Richard Burton. This course will be supplemented by a series of afternoon lectures on "The Social

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Phases of American Literature" by Mr. Percy H. Boynton. The two form a rather comprehensive study of the literature of our country.

After the holidays the work of the South Side is resumed January 8th when Dr. Wallace W. Atwood will deliver the first of a series of six illustrated lectures on "Scenic Features of North America" from the physiographic point of view." This will be followed by a series of six lectures on "The Men who Made the Nation" by Professor Edwin E. Sparks, February 19th—March 26th.

West Side Center.

The work of the West Side Center is conducted in the Lewis Institute, corner of Robey and Madison streets, and will open October 4th with the first of series of six lectures by Professor J. Paul Goode on "Our Natural Resources; Their Economic Significance." The lectures of the series are as follows:

October 4th.—The Significance of Geographical Location.

October 11th.—Climate as a Natural Resource.

October 18th.—Our Obligation to the Forest.

October 25th.—The Age of Coal.

November 1st.—Our Greatest Cereal Crop —Corn.

November 8th.—The Reclamation of Arid Lands.

The second course for the Autumn will consist of a series of lectures on "Studies in the Life of Christ" by Professor Herbert Lockwood Willett beginning November 15th. The courses for the remainder of the season are as follows: January 10th—February 14th, "Studies in Comic Literature" by Professor William Norman Guthrie; February 21st—March 28th, "Men Who Made the Nation" by Professor Edwin E. Sparks; April 4th—May 9th, "Scenic Features of North America, from the physiographical point of view," by Dr. Wallace W. Atwood.

A course of fifteen lectures on "Poetry and Life" will be given on Thursday afternoons in the New Theatre, Steinway Building, 17 Van Buren street. The lectures of this series will be delivered by men of prominence in the literary world. Special announcement of the course will be issued later in the season.

A copy of the Sixth Annual Announcement containing full information concerning these courses will be mailed you upon application to the University Lecture Association, care of the University of Chicago.

Course tickets, $1.50; Single admission, 35c; Ticket entitling to 24 admissions, $5.00. (These tickets are good in any center, and will admit any number of persons at one time.)

For booklet containing full announcemenst address, Walter A. Payne, Director, Ellis Ave. and 58th St., Chicago.

KEEP HUSTLING.

You may strike a day or two
When the world looks very blue,
Keep hustling.

Good hard work kills mighty few,
Probably 'twill not hurt you,
Keep hustling.

If you have a willing hand,
Orders you are sure to land,
Keep hustling.

If the merchant turns you down
Do not leave him with a frown,
Keep hustling.

It "that draft" does not arrive,
Don't you fret; you will survive,
Keep hustling.

—George Loarts in "Higher Thought."

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A WIFE BECAME AN OPEN BOOK.

A wicked drunken woman, in one of our large cities, was attracted into a church one Sunday evening, and converted to Christ. The pastor of the church went to see her husband, and found him a very shrewd mechanic, who was very bitter against Christianity, and greatly fascinated with Ingersoll's sneers at the Bible. He was full of contempt at his wife's profession of conversion and said he had no doubt she'd soon get over it.

Six months passed, and one evening this man called to see the minister in great anxiety concerning his own salvation. He said: "I have read all leading books on the evidences of Christianity and I can stand out against their arguments; but for the past six months I *have had an open book* about my own fireside, in the person of my wife, that I am not able to answer. I have come to the conclusion that I am wrong, and that there must be something holy and divine about a religion that could take my wife and *change her into the loving, patient, prayerful, singing* saint that she is now." The *best* books on Christianity are the men and women who live transformed lives in fellowship with Christ.

TIME TO PRAY.

A preacher at the conclusion of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. The preacher seated them and said: "Now every man not paying his debts stand up." The exception noted, a careworn, hungry individual, clothed in his last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?" "I run a newspaper," he meekly answered, "and the *brethren who just stood up are my subscribers, and—*"

"Let us pray, exclaimed the minister.—*Sel.*

TALEBEARERS.

It is told of Hannah More that she had a good way of managing talebearers. It is said that whenever she heard anything derogatory to another, her invariable reply was, "Come, we will go and ask if this be true." The effect was sometimes ludicrously painful. The talebearer was taken aback, stammered out a qualification or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandal-monger to the scandalized to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossipy story to Hannah More. One would think her method of treatment would be a sure cure for scandal.—Sel.

Praise is an important element of prayer. Prayer is more than a recital of our requests and a recognition of received blessings. Prayer stands, as it were, for a communion of correspondence between ourselves and our loving father in heaven. It is the opening of our hearts to him. If then, we seem to be thinking only of what we want from him, or only of what we have had from him, we are lacking in that which pleases him most of all—and that is our personal love for him. We need never fear that we are lacking in the spirit of prayer if we pour out our hearts in loving praise to God, even though we forget for the time to name the special blessings we have had, or would like to have, from him. God loves to be loved, and he loves to hear us say that we love him.

A RARE VIRTUE.

"No position is subject to more petty annoyances, than that of mother of the family or mistress of the house. It often happens that she is interrupted *ten* times in arranging an account, or writing a letter. What a habit of holiness, what an empire over self must one possess in order *to show no impatience* and to meet these trifling contradictions with equable serenity! To discontinue one's work without any apparent trouble to reply smilingly, to wait patiently the end of a long conversation, to resume calmly the interrupted work—this mark of a soul which possesses itself, and which God possesses. Oh, how much good the souls effect around them but *how rare they are.*"—*Sel.* —

The one secret of life and development, is not to desire and plan, but to fall in with the forces at work, to do every moment's duty aright. —Macdonald.

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